UNITARIAN MONTHLY

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"—*Tennyson.*

No. 220. (Vol. XIX)—1. JANUARY, 1922. ONE PENNY.

WAVERLEY ROAD CHURCH,
Small Heath, Birmingham.

(See p. 4.)

M.B.

Notes and News.

EDITOR'S NEW ADDRESS: Will all correspondents please note that owing to family considerations the Editor has now removed from Leicester, and that his address is, 4, ASHTON GROVE' CRYSTAL ROAD, SOUTH SHORE, BLACKPOOL.

Church Calendar matter should be sent direct to the Printers, Herald Office, Cavendish Works, Ashton-under-Lyne, to save time.

WANTED.—Annual Vols. 1, 2, 3. In answer to appeal in last issue for copies of these volumes there has been but little response. Two copies of Vol. 1 and one of Vol. 3 is the only result. Editor will exchange for more recent volumes.

TO OUR READERS.—As this issue is published before Christmas Day we wish that all our readers will have an enjoyable Christmas time, and a bright and prosperous New Year!

And may we hope that 1922 will see a great improvement in the circulation of this Magazine. Will our readers consider within themselves in what ways they can help? Their co-operation will be greatly appreciated by the Editor.

Mr. T. F. Ward, Middlesbrough, has left £500 to the British and Foreign Unitarian Association, and the same amount to the Middlesbrough Unitarian Church.

Dr. Antoinette Blackwell, the first woman minister ordained in the United States, as a Congregationalist and afterwards became Unitarian, died recently, aged 96.

The Annual Meeting of the Unitarian Home Missionary College, November 23rd, at Manchester, when the Report paid high tribute to the services and ability of Dr. Mellone, the late principal, the President, Mr. C. Sydney Jones, M.A., urged the widest spread of the Unitarian message.

The Autumn Social, London Sunday School Society, at Essex Hall, November 19th, was attended by 125 friends who enjoyed a splendid programme of music provided by Madame Elsie Wood.

Rev. Principal H. McLachlan, D.D., was the preacher for the 233rd Anniversary at the Nantwich Unitarian Chapel, November 20th.

A Women's League District Meeting was held at Accrington, November 19th, when Miss Duckworth, of Nelson, conducted service.

Three very successful performances of an operetta, "Sunrise Land," by 29 members of the Unitarian Sunday School, Newark, were given, November 16, 17, 18, under the direction of Rev. J. W. Cock and Miss Cock, realising £12 for the Sunday School funds.

An "American Tea" arranged by the Liverpool District Women's League realised £42 in aid of the League work, November 12th.

The Manchester Domestic Mission has issued an urgent appeal for funds.

The 51st Anniversary of the Dundee Unitarian Church was celebrated on November 20th. Rev. Henry Williamson, minister, was the preacher.

Rev. J. J. Wright, F.R.S.L., of Chowbent, has received a presentation of an attache case from the Executive Committee, North and East Lancashire Unitarian Mission, in appreciation of nearly 40 years' services as member, vice-chairman, and chairman, and he has been elected a life member of the Executive Committee.

At our Hope Street Church, Liverpool, an offertory in aid of the Russian Famine Relief Fund realised £83.

Rev. W. J. Phillips, Unitarian, Porthcawl, Glam., South Wales, took part in an open air service on the Armistice Day before a congregation of 500, and conducted religious Service, November 16th, in the Porthcawl Wesley Church under the auspices of the World Alliance of Y.M.C.A.'s.

A Unitarian Bazaar at Sale has realised £300.

Mr. Wm. Thompson has been presented with an illuminated address and a gold watch by the Stalybridge Unitarian Church in appreciation of 50 years' service in various offices including 30 years as director of the Sunday School, and eight years as Churchwarden,—on his removal to Blackpool.

Rev. John Ellis took part in public dedication of the town's War Memorial at Stalybridge in the presence of 24,000 people.

The Rev. Dr. L. P. Jacks, principal of our Manchester College, Oxford, has recently published another book, this time entitled "The Legends of Smokeover."

At Chapel Lane Chapel, Bradford, Rev. A. Cobden Smith has received and answered questions on his evening sermon, and a further pulpit exchange took place on November 27th, with an Independent Methodist Minister.

The Unitarian cause at Dover is prospering under the Rev. J. Yeomans, who has been appointed by the Kent County Council a member of the Dover Higher Education Committee.

The Rev. H. Williamson, Dundee, has been preaching a sermon showing that Robert Burns the poet, was a Unitarian.

The Unitarian Sale of Work at Finchley realised £160, and one at Forest Gate £43, another at Warrington £275, and one at West Kirby £300, and Ilford £120.

Mr. Basil Viney has been holding Unitarian open-air meetings at Islington, London.

Rev. A. Thornhill reports from Auckland, N.Z. that orthodoxy is as narrow and intolerant there concerning Unitarians as anywhere else.

ALL MEN'S SONG.

By HILDA FINNEMORE.

THERE'S a stirring of great silences
And a moving of the still ;
The winds from the Corners waft them on
Over mountain and hill.
The valleys are full of their moving,
They ride on the sun,
And the stars of the heaven to their ruling
Are one.

Their ploughshares have gathered in courage,
Their pruning-hooks love,
The harvest song dips to their passing
As onward they move.
The phalanx of brotherhood passes,
The song of their masses
Is one.

Their eyes are afire with the dawn,
Their feet with the day ;
They leap from the footstool of earth
As they follow the Way.
They call to us : " Brother, Oh Brother !"
Sing, " Sister, Oh come !
Our spirit, my brother, my sister,
Is one."

—From December " HEADWAY."

A Unitarian Church.

What is a Unitarian Church? It is a religious society of people drawn together by the need for worship and the cultivation of the spiritual life. Its members believe that such worship and spiritual culture can be best promoted in freedom from the bondage of fixed theological dogmas or creeds and therefore, in this sense it is a " free " church. In the exercise of that freedom its ministers and members enjoy the untrammelled liberty of free inquiry in all matters appertaining to Religion and Life, and naturally gravitate to agreement in matters of theological belief and doctrine, and reach definite conclusions concerning God, Duty, Life and Destiny. These conclusions are mainly : THE UNITY OF GOD, in one person—the Heavenly Father, as the one object of supreme worship ; THE UNITY OF MAN, in one universal Brotherhood of mankind as members one of another and as children of the Universal Father ; THE UNITY OF RIGHTEOUSNESS, in the exercise and practice of which all men become one in spirit ; THE UNITY OF TRUTH, all truth in every department of knowledge and thought being one—in agreement ; THE UNITY OF LIFE Here and Hereafter, being one continuous development towards perfection ; THE UNITY OF SALVATION all reaching the one goal, through the discipline of experience, not one failure, all ultimately safe and secure in righteousness, in perfect life, in heavenly blessedness. In this Faith, Jesus of Nazareth is held to be the greatest Teacher, Leader, Example, and Guide, and his Gospel as the noblest of all the good news that has yet been made known.

A Unitarian Church is therefore a Society of people who unite in the worship of the one God in the freedom of truth and in the spirit of Jesus Christ, free to adapt its statement of belief and doctrine in accord with any new revelation of truth that may come.

Aspects of Unitarianism

By the Rev. WILLIAM C. HALL, M.A.

1.—UNITARIANISM, UNDOGMATIC.

UNITARIANISM sets its face against dogmatism, that is, the habit of mind whereby one man or body of men would enforce an opinion upon another man or body of men. Necessarily we all think our own opinion best and are anxious that others should adopt them ; we become dogmatists when we would secure their adoption not by argument and persuasion but by compulsion, by the violent assertion that they must be taken and held.

So, further, Unitarianism sets itself against dogmas as such, that is, opinions represented as authoritatively declared by one man or body of men, and to be accepted without examination. Unitarians can never have the habit of mind above stated, nor assert any opinion, belief, or conviction as a dogma.

Let it not be thought, however, that because Unitarianism is undogmatic it is essentially negative. One of the greatest fallacies in theological debate is the assumption that a dogma is essentially positive, that it is a definite and affirmative statement of a belief or truth, and that only. It will be found on examination that there is no dogma that does not deny or exclude more than it asserts or embraces. Obviously it denies its contrary. Thus, the dogma of the Trinity, the doctrine of the tri-personality of the Godhead, denies the uni-personality of the Godhead. It denies also the multi-personality of the Godhead,

in which many religions have been staked,—falsely staked, I think. But one of my own great objections to dogmas lies in my judgment that history shows that, besides involving contempt for their opposite opinions, they usually encourage lack of sympathy with many truths that are not necessarily antagonistic to them. History shows how through theological dogmas men have not only contemptuously regarded other theological opinions, but, because of the idea that their dogmas contained final truths, have turned their minds against truth such as science had to declare and prove. The old dogma that the earth was flat, which was theological as well as geographical, was not only a denial of the earth's rotundity, but, particularly as it was theological, it blocked the progress of more than one of the sciences.

The undogmatic is the truly positive. The undogmatic man says: "I believe this now for a good reason; I trust I shall later believe it for a better reason; and the better reason will either confirm what I believe now or bring me to a better belief."

Waverley Road Church, Small Heath, Birmingham.

THE Waverley Road Church, Birmingham, was founded in 1893, and the present building was opened in 1898. It originated partly through the active efforts of some Unitarians who had been associated with George Dawson's "Church of the Saviour," but which had been closed and sold. A portion of the proceeds of that sale, if not the whole, went to the building fund for the Waverley Road edifice, and the school-hall erected more recently, is called the "Dawson Hall," thus perpetuating the memory of the "Dawson" tradition. At first the congregation met in a Board School, and under the first minister, Rev. H. H. Johnson, B.A., 1897-1900, there was apparent promise of a strong movement. But there have been fluctuations of prosperity and decline, until latterly the Church had fallen somewhat into a depressed and discouraging condition due to various causes including the movement of population, and, of course, the impoverishing consequences of the war.

The Church has been served by the following ministers in succession to Rev. H. H. Johnson, viz.: Revs. T. A. Gorton, 1901-3; W. C. Hall M.A., 1905-10; Gertrud von Petzold, M.A., 1911-15; Arnold H. Lewis, B.D., 1917-20. Financially it has been assisted by an annual grant from the Midland Christian Union. It just happened that when the most critical condition of affairs was reached the Committee of the Hurst Street Domestic Mission were considering the question of removal to another neighbourhood. Negotiations were opened with the authorities of the Waverley Road Church which led to an agreement to amalgamate. So the Hurst Street premises were sold and the work of the Mission removed to Waverley Road. The Rev. Percy W. Jones, of Doncaster, had been appointed the missionary-minister, and began his services at Hurst Street in April, 1920, and at Waverley Road in February, 1921, and the joint work of Church and Mission has so far more than justified the arrangement. The congregational attendances at Sunday services have been steadily growing; there is a Sunday School of 200 scholars including a primary department numbering 75, and a class of young men 60 strong. A Pleasant Afternoon for Women has grown from a membership of twelve to 120. The social activities include—Tennis Club, Football and Cricket teams, Gymnasium Classes, Girls' Club, Mothers' Meeting, Young Men's Club; the Literary and Social Union, and the Orchestral Society are being revived, and there are various kinds of provident and philanthropic mission work carried on. Last Christmas morning, 1920, at Hurst Street, breakfast was given to 200 poor slum children, and this is being repeated on Christmas morning, 1921. A summer outing was given in 1921 to 300 slum children at the Manor Farm, through the generosity of Mr. Cadbury. There is to be a New Year's tea given to 200 old people over 70 years of age. It is evident that the Hurst Street work is being energetically carried on at Waverley Road. But this has required more building accommodation, and new extensions have been made at the back of the Dawson Hall, consisting of a schoolroom for the Sunday Primary Department, used also for choir vestry and for various week-night purposes, with the addition of a billiard room, a kitchen, ladies' lavatories, and a vestibule.

The Hurst Street Mission was established 1840, and its missionaries were Revs. Thomas Bowring, 1840-53; John Robertson, 1853-5; Benjamin Wright, 1855-81; J. B. Gardner, 1881-5; Mr. W. J. Clarke, 1885-1913; J. M. Whiteman, 1914-19; P. W. Jones, 1920. The work of the Mission prospered greatly under "the able generalship" of Mr. Clarke, and Mr. Jones aims to follow on the excellent lines laid down by that predecessor. Mr. Jones was educated at the Nottingham College, and was a Congregational minister 1896-1910; minister Doncaster Free Christian Church (Unitarian) 1911-1920. It is earnestly hoped that under him the work at Waverley Road will be abundantly blessed.

Unitarian Worthies.

I.—BARTHOLOMEW LEGATE.

By the Rev. A. W. FOX, M.A.

WHEN James I. came to the throne in 1603, though inconsistent in most things, he was a consistent Calvinist. Hence when he had the opportunity he appointed a strong Calvinist, George Abbot, to the see of Canterbury. Like his royal master, Abbot was a rigid Calvinist who could tolerate Puritan heresies so long as they were Calvinistic, but whose toleration stopped at that point. When he was faced by a heretical Unitarian, he regarded him as a blasphemer. Bartholomew Legate appears to have been born in London somewhere about 1575. He and his brother Thomas were cloth-merchants, who, in the course of their business, made frequent journeys to Holland. Here they came into contact with certain liberal theologians, who led them to study the Scriptures, in which Bartholomew was "excellently skilled." Both the brothers, in consequence, were led to deny the "eternal divinity of Christ," to reject the Nicene and Athanasian Creeds, and to regard "the assertion God to be made man, as contrary to the rule of faith, and monstrous blasphemy. Of their early years practically nothing is known. But they were earnest missionaries of the simple faith which was the inspiration of their lives. Such doctrines excited the abhorrence of the authorities and in 1612 they were thrown into prison, where Thomas soon died. On February 21st, 1611, Bartholomew was brought to trial before the Consistory in St. Paul's by the kindly John King, Bishop of London, who was supported by Bishops such as Andrewes, Neil, and Buckeridge. He dared to deny the authority of that ancient court, but without avail. The trial went on, and though he was quite a match for his learned questioners, Legate was condemned as guilty of thirteen several heresis, each one of which was punishable with death. Vain of his theological learning and confident in his power of persuasion, James ordered Legate to be brought before him. In those days it was a terrifying thing to be brought before a King. Even so sensible a man as Thomas Fuller, who had known something of the somewhat disreputable character of James I., could write "the King is mortal God." But Legate was not daunted by the majesty of the monarch. It must be admitted that both men were equally convinced that they were right. When James asked him if "he had not prayed to Christ for the last twelve years," he received the unexpected answer: "I indeed have prayed to Christ in the days of my ignorance, but not for the last seven years." Greatly moved by the galling word "ignorance," which exactly fitted himself who was in the habit of praying to Christ the King rose in his wrath and actually spurned the bold heretic with his foot, exclaiming: "Away, base fellow: it shall never be said that one stayeth in my presence that hath not prayed to our Saviour for seven years together." In this way Legate was dismissed to appear again before the Consistory Court on February 21st. Here he made a bold defence, saying, amongst other matters, that "the Apostles teach Christ to be man only." Throughout the trial he maintained his ground with unflinching courage and acute reasoning. But neither the truth of his convictions, nor his skill in argument, could save him. Indeed his judges were scandalised by his anti-trinitarian views, and on March 3rd, 1612, Bishop King pronounced the sentence of death upon him. James could pardon his adulterous favourites, the Earl and Countess of Somerset, a few years later, but he could not pardon the right-living and pure-minded Bartholomew Legate. On Wednesday, March 18th, in the same year he was burned to death in Smithfield. So he "was faithful unto death and received a crown of life."

NOTE.—For a fuller account of Bartholomew Legate, v. "Unto this Generation," pp. 87-94. Also separately in "The Unitarian Penny Library." N.B.—The price will probably have increased now.

DEATHS: Ald. J. Briggs, J.P., Crewe, November 17th, 87; Miss Lilian Freeman Clarke, Boston, U.S.A., November 4th, 79; Mr. Thomas Chattaway, Leicester, November 19th, 72; Dowager Lady O'Hagan, Burnley, November 20th, 76; Mr. Wm. Tarring, Horsham, November 16th, 81; Mr. Thos. H. Gordon, B.A., brother of Rev. Alex Gordon, M.A., Kenilworth. November 12th, 72; Miss C. A. Windus, Battersea, November 17th, 81; Miss M. J. Busk, London, November 25th, 83; Mrs. Jesse Collings, Birmingham, November 23rd, 82; Mrs. Joseph Horrox, formerly of Whitefield, November 24th, 80; Lt. Commander D. F. Jones, R.N., Portsmouth, November 28th, 30; Miss Caroline Shakspeare, South Kensington, London, November 23rd; Miss A. E. Winkworth, Clifton, December 2nd, 87; Mr. John Stembridge, Crewkerne, November 20th, 69; Mrs. James Bellhouse, Bowdon, December 5th, 88; Mr. Wm. Holland, Woodley, November 30th, 19; Miss Janet B. Smith, Kew Gardens, Surrey, December 9th.

Members of the local Chapter of the Laymen's League have conducted service at Huddersfield, the minister being present in the congregation.

For the Children.

By Rev. H. FISHER SHORT.

A NEW YEAR MENAGERIE.

RING, bells, ring! Sing, children, sing!
For a Happy New Year is breaking!
'Twill break for you, if you're brave and true
And keep the resolution you are making.

Once upon a time a wee laddie was taken by his Daddie to a lantern lecture. It was about life in the East and the pictures were gorgeous. As the lecture was really for grown-ups, lots of things in it were as dry as dust and as dull as a wet week. But our wee laddie had keen ears and a sharp brain, and he picked up an idea that became a bothering bee in his bonnet. And what do you think the idea was. The lecturer said something about the transmigration of souls (there's a lovely mouthful; but don't trouble to chew it), and the wee man gathered that when bad people die, instead of going to heaven, their souls become the souls of animals, birds, reptiles, and even insects. Fancy becoming a hog! or a toad! or a cockroach! Ugh! Thus the bee buzzed in his bonnet, and it happened to be buzzing when he went to bed on New Year's Eve. More than that, it got itself mixed up with the New Year with weird results.

Teddy Bamber—for that was our hero's name—peeled off his day-clothes, scrambled into his night-suit, said his prayers, and bounded out of the cold into the comfy warmth of bed. His pillow was plainly magic, for no sooner did his curly head touch it than he was borne away, away, away to the land where nothing is impossible.

"Where am I? What place is this," he cried. And a great bumble bee, clothed in gleaming gold and shining jet, and with eyes as big as dinner plates, hummed in reply, "This is New Year Land!"

"How ripping!" laughed Teddy; "I've been thinking a lot about it lately."

"Yes," buzzed the bee, sagely; "but it isn't ripping for everybody."

"What do you mean?"

"I mean that here you will find some things exactly opposite to things where you come from."

"What things?"

"Human things."

Teddy was stumped, so the bee hummed, "Jump on my back."

Teddy obeyed; there was a rapid whirring of wings accompanied by rich, deep tones as of a giant humming top, and he found himself among all sorts of living creatures. Here, his confidence left him, to the bee's amusement. "I thought this would surprise you," he laughed. "One of your poets once said 'Things are not what they seem'; but he hadn't seen our New Year menagerie."

"That was Longfellow," sparkled Teddy, proudly. "Your're right; but he was wrong—that is from our point of view."

Seeing Teddy was again out of his depth, the bee went on, "These animals and things are boys and girls as they really are."

"Boys and girls?" said Teddy, slowly, recalling something he seemed to have heard before.

"That's what I said and what I mean."

"Oh, please make it plainer," pleaded Teddy.

"I will; now look at that piggy creature over there." Teddy looked and was rather disgusted. "That boy is a mother's darling. In your land he is chubby-cheeked, and golden-haired, and violet-eyed, and his mother thinks the sun shines out of him—as a rule. Really he is a selfish little pig. To his mother he only seems so; but look at him!"

Light broke into Teddy's mind, and he saw what some boys and girls plainly were. There was the proud peacock, the cruel wolf, the silly sheep, the braying ass, the mischievous monkey, the chattering jackdaw, the sly cat, also the peaceful dove, the patient pony, the faithful friendly dog, the singing lark, the happy bluebird, and ever so many more. The bee watched, and smiled, and then said "I believe you are making New Year resolutions."

"Yes," answered Teddy.

"That's right," encouraged the bee, "make and keep them, and, not only will you have a Happy New Year, but, better than that, you will make the year happy for those who love you best."

There was a hum, low at first, but growing in volume, and it wasn't the drone of the bee. Every hummer and hooter and syren in every factory, aided pealing bells and human voices to announce the birth of 1922. And when, finding himself warm in his own bed, Teddy Bamber heard someone singing in the street below, "May God bless you and send you a Happy New Year," he smiled as one who knew that prayer would be answered.

MINISTERIAL CHANGES: Rev. J. W. Lee has had public welcome to his Denton ministry on November 5th; Rev. R. St. Vincent B. Armstrong, and Mr. John Trevor, have been granted certificates of fitness for the Unitarian ministry by the Southern Advisory Committee; Rev. Wm. Weatherall has resigned at Moira Co. Down, in his 82nd year; The Lancashire and Cheshire Advisory Committee certifies that the Rev. James Forrest, M.A., is to be commended to our churches for re-entry into the Unitarian ministry; Rev. S. T. Page Smith has accepted appointment to the Unitarian Church at Hastings; Rev. C. W. Townsend, Longsight, has accepted appointment to Bank Street Chapel, Bury.

Rev. H. BODELL SMITH,
4, Ashton Grove, Crystal Road, Blackpool,
is at liberty to take Sunday Engagements.

The Unitarian Women's League.

By Mrs. BERNARD ALLEN.

A new branch of the League has just been formed at Essex Church, London. A meeting was held on November 23rd, at which Miss Richmond presided. All the women of the Church had been invited, and the meeting was thoroughly representative. The meeting resolved to form itself into a branch, with a quarterly meeting for social intercourse, followed by a devotional meeting. Miss Richmond is the first president, and Miss Enderby secretary. News has also come of the proposed formation of three branches in Bristol who will form a District League. Each branch will carry on the work needed by its own church, and the three will unite for quarterly meetings. Bridgwater and Evesham both report the formation of branches. The Publications Committee of the League have just prepared and published a leaflet entitled "Reasons why you should join the League." No woman reading this could p ssibly find any reasons why she should not join the League. It is intended for use when new branches are being formed.

The Foreign Committee are continuing the relief of Unitarians in Budapest until the end of March, 1922. It has been decided not to continue after that date, as Mr. Hankinson returns home then The beginning of winter has brought about a great demand for warm clothing, extra food, boots, etc., all of which demands have been met so far. There are still nearly 400 refugee families with near 1000 children, living still in railway trucks, because there is no room for them in the town, and they have nowhere else to go. We have a creebe to look after the babies, and these unfortunate families are regularly visited and their pressing needs supplied. The assistant Unitarian minister, together with the women of the congregation are now preparing plans to give the children of the church a Christmas Tree and tea. This was done last year and gave great happiness, so it is hoped to repeat the success. There will probably be about 300 children.

It is a great joy to the British League that the Alliance of American Unitarian Women cooperates with us in this work, and has indeed subscribed more than half of the total sum. A small part of the money has been reserved to pay the travelling, clothing, and holiday expenses of the student from Transylvania, who has been awarded a scholarship at Channing House School for Girls. For some years until the war this school has had Hungarian girls, each coming for one year with a scholarship given by the Emily Sharpe Trust. Now it is not possible for a girl to come unless all the other expenses are paid also and this the Women's League has undertaken to do.

National Unitarian Temperance Association.

THE LEAGUE OF NATIONS AND A RACIAL POISON.

A CALL TO ACTION.

SPEAKING at a great meeting held in Manchester in October last, Mr. Einar K. Kvaran, from Iceland, referred to the be efits accruing to Iceland through the adoption of the prohibition of intoxicants, after six years' experience, and made the following alarming statement: "Last summer a new and serious difficulty arose. Then the commercial treaty between Spain and Iceland expired, and Spain announced that Iceland would no longer be included among the most favoured nations unless she permitted the importation and sale of Spanish wines. . . . So far as we know this implies that the duty on Icelandic fish is to be doubled unless the Spanish liquors are permitted into the country. Our fishery products amount to from 66 to 88 per cent. of our total exports, and it is considered by our leading business men that the whole of our fishing industry is in danger if this proposed Spanish tariff should come into force. . . . Our only dealing with Spain is that we have bought salt from her, and she has bought fish from us. Spain did not lose anything by our Prohibition. We imported no alcoholic drinks from Spain before the Prohibition, and there is no probability that we shall do so, even if the Act be repealed. Spain's demand seems to be wholly with the view of initiating a campaign against the principles of Prohibition. In February next our Parliament is to settle the matter. . . I do not know what will be the outcome f this matter if Spain adheres to her demand, but I know that our Prohibition then will be in great danger. . . . It does not seem to me that good and highly civilised people—and, least of all, temperance people—can, with perfect tranquility of mind, look at the spectacle of the world's smallest nation—which has only been trying to do its duty—being subject to such oppression. I hereby have the honour of laying this case before you, hoping you will do what you can to help us in this very serious matter."

As a result of this appeal the following resolution was carried unanimously:—

> "That this Council, the Council of the United Kingdom Alliance, has learned with deep regret that Iceland and Norway are

now being subjected to pressure from nations exporting intoxicating drinks with a view to breaking down their prohibitory legislation; and desires to convey to the peoples of Iceland and Norway its sympathy with them in the difficult position in which they are placed; and urges the League of Nations and its Council to take all possible steps to protect these and other nations against the attempts of powerful exporting nations to compel them to modify the restrictions they have seen fit to impose on the Liquor Traffic in the interests of their own people."

It is greatly to be hoped that the League of Nations will deal with this important matter as speedily as possible, and Iceland (and other nations) may be adequately protected against selfish trade interests. Since the meeting referred to was held, Parliamentary elections have taken place in Norway, and the Prohibition Party has gained a great victory.

Members of the League of Nations Union could help Iceland by calling the attention of the Union to the facts stated above, and asking that representations should be made to Geneva.

LITERATURE: "Nonconformist Church Music," by Joseph Wood. Lindsey Press, 3, Essex Street, London, W.C.2, price 2s. 6d. net.

It is pathetic that the Rev. Joseph Wood passed away before this very excellent series of addresses, of which he was the author, could be published. He wrote the preface to them, and while that was in the printer's hands he died, July 11, 1921. The book consists of "talks" to ministers and students, given at Oxford, and is now published at the request of those who heard them. And no wonder that such a request was made, for nothing could be better than what Mr. Wood had to say upon his subject. The addresses embrace the whole scope of Church Music, divided into (1) Introduction; (2) History and Development; (3) Hymns and Tunes; (4) Choir and Organ; (6) Chants, Responses, Anthems. To all who are interested in the subject—and who of our readers is not?—this book will be good and helpful reading. There is much sound criticism and good advice for ministers, choirmasters, choirs, and organists, as well as for members of congregations. Mr. Wood's historical sketch under section (2) is most interesting and instructive, and under the other sections he speaks with the authority of one who made a special study of his subject, assisted by a life-long experience with congregations. He rightly estimates music and congregational singing as of first importance in public worship, but it must be the right kind of music, and tunes suitable to the hymns, and organ voluntaries in harmony with the other parts of the service. Every one of our choirmasters and organists, and members of our church choirs would do well to possess themselves of a copy of this very useful publication, and members of our congregations would derive much profit therefrom. The subject is well illustrated by musical examples and is expressed in plain untechnical language which anyone can understand, and printed on good paper and in clear type. We have only noted one misprint, "time" for "tune," p. 37 10th line, evidently overlooked by the proofreader. We heartily commend the book.

"Ancient Days at Atherton," is an account in pamphlet form of a Bicentennial Sermon at Chowbent Chapel, relating events and other interesting historical particulars leading to the origin of Atherton Nonconformity, delivered by the Rev. Alexander Gordon, M.A., October 16th, 1921, which forms an appropriate prelude to Rev. J. J. Wright's "Story of Chowbent Chapel." Price 9d., or 1s. post free, from Rev. M. Rowe, B.A., 66, Bolton Old Road, Atherton, Lancs.

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